

His children, but they must pass through the furnace of trial.

But I must mention a few things that encourage our hearts as we pass along. Lately we have received letters from God's children in various parts of the brotherhood which have come as "cold water to a thirsty soul." This is always very much appreciated. And I am glad to say, too, that one of these letters contained a most substantial offering to the Lord's cause here, and come from our dear brother, Abram H. Cassel, the celebrated librarian, of Harleysville, Penna., who still stands nominally identified with the German Baptists, but who is in hearty sympathy with the cause of true liberty as set forth in the gospel and advocated by the Brethren known as "Progressives."

We are glad that there are still those who are not blinded by prejudice and bias who are willing to help the right and stand for the truth wherever found.

I wish that we had time and space to note the many encouraging evidences that are given from time to time by our German Baptist friends proving that they are conscious of the fact that our cause is a worthy one. One of these dear brethren, a most noble man and resident of this city, whose wife is also a member of the G. B. church, contributes to our work five dollars every month, besides their regular offerings on the Lord's day; this they have done continuously, even long before the inauguration of the Progressive movement in this city. Had it not been for this support I hardly see how the work could have been continued during the "perilous times" through which we have passed. The Lord abundantly bless them for their kind and substantial ministrations!

It does our hearts good to refer to these things because it shows that there are still those who remain true to principle—men and women who have the courage of their convictions. May the Lord hasten the time when "party strife" will be no more known, when all will be willing to confess the truth, tho it hurts their carnal pride and may even spoil their fair reputation and their glorying after the flesh and according to man's wisdom.

But I must pass this now and speak of another encouraging feature.

I now refer to the steady, tho slow growth, of our church property fund. Scarcely a week but some pledges are received. The latest is a ten dollar pledge from the S. S. C. E., Meyersdale, Pa. All this counts. Who will be next? Don't send money now. We want pledges. We need not look for great results here until we can point to our own church home. Then will people conclude that we "mean business," and have come to stay. Faith and works go together. Just a small offering from each member in the brotherhood, and the capital city will soon have a Brethren church. What a little effort it would require. Is it worth that little effort? How many will make it and make it NOW?

W. M. LYON.

Subscriptions for Washington City Church Property

T. J. Fahrney, Downsville, Md.,	\$25.00
L. P. Grossnickle, Mapleville, "	10.00
H. A. Poffenbarger, Hagerstown, Md.,	5.00
J. C. Bentz, "	1.00
E. J. Bume, (P. O. not given)	2.50
J. W. Hockman, Maurertown, Va.,	5.00
H. L. Rosenberger, "	2.00
S. P. Fogle, Liberty, "	2.00
R. B. Leatherman, Winchester, Va.,	1.00
Annie B. Richard, Maurertown, Va.,	1.00
Annie C. Keyes, Baltimore, Md.,	1.00
Previously reported,	408.03
Total,	\$463.53
Fraternally,	
W. M. LYON.	

THE CULTURE OF THE GRACE OF GIVING

The *Missionary Review* for the month of February contains an article on the culture of the grace of giving by the editor-in-chief Arthur T. Pearsen, which seems to us so admirable, that we have decided to give it complete in three or four instalments in the missionary department of the EVANGELIST. Along this line the entire Christian Church needs instruction; the grace of giving needs culture; the money power of the church is not directed in proper channels. When once the Christian Church realizes that the money in possession of its individual members is the Lord's, that they are stewards, trustees, that the money shall be held for use as the Lord directs, then will the kingdom of God speedily triumph.

Paul has apparently rescued from oblivion a *logion* of the Lord Jesus, more valuable than any of those over which Egyptologists have lately made so much ado: "Remember the words of the Lord Jesus, how He said, 'IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.'" This priceless oracle seems to be one of those sayings, handed down by tradition, but not embodied in the Gospel narratives. Its unique value largely consists in this, that it lifts giving to its highest plane, and crowns it as the true secret of the most exalted blessing to the giver himself.

Nothing needs reconstruction more than modern giving; in fact, the reconstruction must be a revolution, for the whole basis is wrong. A great German, in a clever epigram, contrasts Socialism and Christianity thus: the former says, "What is thine is mine"; the latter, "What is mine is thine." But as the late Dr. R. W. Dale said, "The epigram itself needs correction. Christianity really teaches us to say, 'What seems thine is not thine, what seems mine is not mine. Whatever thou or I have belongs to God; and you and I must use what we have according to His will.'"

This is the essence of that sublime truth everywhere taught in Scripture: God's inalienable *ownership*; man's undeniable *stewardship*. This is the one cornerstone of the whole Biblical system of giving; and because it is practically denied or virtually obsolete,

we need to begin at the beginning, if we are to have a new and true system in the Christian use of money.

So fundamental is this grace in all holy living and holy serving, that whenever and wherever there is spiritual advance, the standard of giving is sure to become more worthy of God's people. When Carey sounded the bugle call for a new crusade of missions a century ago, one of the first signs of a response was found in the thirteen pounds two shillings and sixpence, laid on God's altar in Widow Wallis' parlor at Kettering on that memorable October day in 1792. And "Carey's penny," the systematic weekly offering, was the recognition of the need of a regular, stated, habitual setting apart of the Lord's portion. From that day to this the matter of giving has been one of the three most perplexing problems of our church life; *praying, going, giving*, being the three.

Many have been the attempts at solution. Most prominent, perhaps, has been the emphasis laid on the *tithe* system, which has the grand advantage of being of God's own original appointment. Of this, with all its merits, we can only confess, first, that it is much misunderstood; second, that it belongs to law rather than grace, and third, that it fails to answer the demands of Christian equity. Commonly, the tithe, or tenth, is supposed to have satisfied God's claims and man's needs. In fact, the Jewish tithe represented not the maximum but the minimum; and he who carefully studies the whole Jewish economy, will find that in some years the actual proportion given to the Lord's purposes reached *two fifths*, if not *three fifths*, of the faithful believer's income. Again, the dispensation of grace teaches us a new and blessed ownership of ourselves by God, as redeemed, regenerated, spirit-filled saints, which includes all we have and are. Under this new order the Sabbath is not less God's time, but all days become Sabbath; the tithe is not less His, but all our money is to be spent for his uses; and all things and all work become of a consecrated life for His glory. Moreover, while the tithe may be a fair proportion for a poor saint, it is manifestly out of all proportion for the rich, for our giving is, in equity, to be estimated not by what is *given*, but by what is *kept*.

Another prominent plan has been the more apostolic way of laying by in store, weekly, or at stated times, according as God has prospered us, not a fixed sum or proportion, but a variable amount, depending on ability at the time. This has many advantages, most obviously the tendency conscientiously to weigh and prayerfully consider what duty is, and how the measure of obligation varies with increasing prosperity. The obvious defect is the lack of uniform supplies for the work of God, and the risk of too flexible a conscience in the estimate of one's real ability.

In some quarters much emphasis has been laid on a stated season of special restraint upon appetite and other indulgences, as in the "self denial week," which has yielded